

CHRIST in the CLOUDS,
Coming to JUDGMENT.

A
ERMON
UPON THE
Dissolution of all Things.

WHEREIN IS SET FORTH
the Second Coming of CHRIST
to JUDGMENT.

AS ALSO
the Arraignment, Trial, Condemnation,
and most dreadful SENTENCE, that
will be passed upon all impenitent
SINNERS.

WITH
the happy and glorious Condition of
those who have repented, and preferred
CHRIST above all.

DERBY: Printed for the Travelling
Stationers.





Christ in the Clouds, coming to Judgment,

O R, T H E

Dissolution of all Things.

MATT. Chap. XVI. Ver. 27.
Then shall be reward every Man according to his Works.

THE Text gives us an Account of the Day of Doom, which is the Last Day, or the Grand Assize, where every Man shall be try'd at the grand Bar of God's Tribunal. And every Man shall then and there receive account of the thing to his Works, whether they be good, or whether they be evil.

I will not trouble myself, or you with the very Signs of this Day, because we have not Time, but will proceed.

It is most certain that the Day of Judgment will come; and that it will be very dreadful to all the Wicked.



nd seeing these things must be, what
manner of Persons ought we to be in
all manner of conversation; always
looking for the Coming of Christ: At
those coming, the Sun shall be darken'd
and the Moon shall not give her Light,
the Stars shall be shaken, and the ele-
ments shall melt with fervent heat:
Who can hear of all this, and not be
wonderfully dismayed? Oh! who dares
eat, or drink, or sleep, or take a Mi-
nute's rest? Before these shall come.
Oh! wake, ye Drunkards, and weep
ye Drinkers of Wine, because of
the new Wine, for it shall be pulled
from your Mouths: Gird yourselves,
ye Priests, howl ye Ministers
of the Alter, alas! for the day of the
y e Lord is at hand.

The Doctrine shall be this.

" That it is a Gospel Truth, that
Christ, who came into the World in the
Form of a Servant, will, one day, come
as a Judge, attended with all his
Angels."

And if this be so, then first for the
Use of Exhortation.

I Use. Let all be warned, and whilst we have time, let us provide for that Day. Yet whilst the Weather is fair, we may frame an Ark to save us from the Flood. Yet are Angels at the Gates of Sodom, and yet is Jonas in the Streets of Ninevah, yet the Prophet woes. Oh! " Judah, how I should intreat thee?" Yea, the Apostle prays, nay we pray you in Christ's stead, that you be reconciled unto God. But here a Question will arise, " How will Christ appear?"

I answer, that he will appear only as a Man to judge us, who as a Man appeared to be judged; consider this, ye that are going to the Bar, what a dreadful sight will this be to the faithless Jews, stubborn Gentiles, and wicked Christians; when every Eye shall see him, and they also that perceive him; This is the Man (shall they say) that was crucified for us, and again crucified by us. Why, alas! every Sin is a Cross, every Oath is a Spear. And when that Day is come, you must behold him whom you thus crucify by

and your daily sins. Surely this will be a
 very dreadful sight. Where is the des-
 perate swearer, that can tear his wounds,
 heart, and blood? At this day all these
 words shall appear, the heart be
 visible, the body and blood be sensible
 of good and bad: Then shall that fear-
 ful voice proceed from his Throne,
 Where is the blood that thou spiltedst?
 Here is that woeful judgment, when
 thou that art the murderer, shalt see
 the stain man be thy judge: What fa-
 vour can'st thou expect at his hands,
 whom thou hast so vilely used, by thy
 daily Sins? Besure the Son of Man will
 come as it is written of him. " But
 woe unto that man by whom the son of
 man is betrayed; it were better for him
 that he had not been born." Matt.
 xxvii. 24.

Quest. 2. As Christ shall appear in
 the form of a man, so this man shall
 appear in a glorious form. O sinners,
 look about you, the judge is coming:
 A fire devours before him, and behind
 him, a flame burns upon every side, the
 people tremble, and all faces gather

blackness. Here is a change indeed, he that was at the Bar, now sits on a throne; then Christ stood as a Lamb before Pilate, now Pilate stands as a malefactor before Christ. He that was made the footstool of his Enemies must now judge, till he hath made his Enemies his foot-stool. Where shall they run? and how shall they seek the Cliffs of the Rocks, and hollow Places? The glory of his majesty kindles a flame, while the heavens and earth shall fly from the presence of this judge.

But it may be, I prevent your expectation, for if there be the judge, where is the guard? Behold him coming from above with great Power and Glory. Would you know his habit, he is cloathed with majesty; would you view his Attendants, they are an host of angels; nay, a longer train, the souls of saints descended from their imperial seats, and attending the Lamb with great glory. Never was any judge lord of such a circuit. His foot-stool is the clouds, his seat the rain-bow, his justices are saints, his officers are angels,

and arch-angels. The trumpet proclaims a silence, while a just sentence comes from his mouth upon all the world. " Thus ye see the assize begun, Dan. vii. 9. the throne (as Daniel saw in his vision) were set up, and the ancient of days sat down. His garments white as snow, and the hair of his head like pure wool. His throne like the fiery flame, and his wheels as burning fire."

This is the judge, whose coming is so fearful, usher'd by a fiery cloud, apparelled in snowy white, carried in his circuit on burning wheels, and attended with thousands and ten thousands: O ye Jews! Behold the Man whom before ye crucified as a Malefactor; behold him in his throne! Him whom ye said his disciples had stolen away by flight out of the grave. " Behold him in his majesty," Matt. xx. 13. He whom you would not look upon in his humility; this is he, at whose appearing the kindreds of the earth shall mourn; such a shout of fury follows the sight of his majesty, that the vaults

shall echo, the hills resound ; the earth shall shake, the heavens pass away, and be turned to confusion. Then shall the wicked mourn, then shall they weep and wail, yet their tears will not serve their purpose, their sins past betray them. Thus shall the wicked bewail their miserable hap, and unfortunate birth, and cursed end. O fearfull judge ! terrible as an army with banners, the kings of the earth shall be astonished. Every eye shall see this judge, and tremble at his sight. Do but conceive the guilty Prisoner come to his trial ; will not the red robes of this judge make his heart bleed for his blood-shed ? Thus have I shewn you how Christ will appear in a glorious manner.

Vile 1. Think now, O sinner, what shall be thy reward, when thou shalt meet this judge. The adulterers for awhile may flatter beauty : Swearers grace their words with oaths. Drunkards kiss their cups, and drink their bodies health 'till they bring their souls to ruin ; " but remember for all these

thing
Sad
dulta
lies
swea
and
body
cups
his
the
just
grea
U
the j
(if
shall
you
carri
may
God
have
faith
beir
him
eart
and

things God will bring thee to judgment" Sad comfort in the end, when the adulterer must satisfy his lust when he lies upon a hot bed of fire. The swearer may have enough of wounds and bloods, when the devils torture his body. The drunkard have plenty of cups when scalding lead is poured down his throat. As thy sin is, so will be the nature of thy punishment. The just judge will give just measure of his great wrath.

Use 2. For comfort to all that are the judge's favourites. Now is the day (if you are god's servants) that satan shall be trodden under your feet: And you with your maker Christ, shall be carried into the holy of holies. You may remember that each man from God, in their utmost anguishes here, have fetched comfort from the eyes of faith. At this mountain Job rejoiced, being cast on a dunghill, that his redeemer lived, and that he should see him at the last day, standing on the earth. And the apostle John longed and cried out, "Come, Lord Jesus,

come quickly," *i John ii. 28.* Now therefore little Children abide in him, that when he shall appear we may have Confidence: For he shall reward every man according to his works." But now I must proceed.

(Every man) The persons who are to be judged, are a world of men, good and bad, elect and reprobate.

First. There is a summons, and this each man must hear, and this must be the voice of the last trumpet. "Arise, ye dead, and come to judgment." O how terrible a voice will this be to all the wicked! How will they tremble at this voice, which makes the earth to tremble! At this voice the graves of the dead shall be open'd, and re-unite them to their bodies. The dark pit of hell shall be taken, when the dreadful foul shall leave its place of terror, and once more enter into her shrinking carrion, to receive a great condemnation. *John v. 28, 29.* "The voice of Christ is powerful, the dead shall hear his voice, and they shall come forth, they that have done good,

to the resurrection of life, and they that have done evil, unto the resurrection of condemnation."

Thus much for the summons that you hear is given, and every man must appear. Death must now give back all that he hath taken from the world. What a ghastly sight shall this be, to see the graves open, to see the dead men rise out of their graves, and the dust fly on the wings of the wind, till it meet together in one body, Ezek. xxxvii. 6. "The dry bones shall live." Behold the power of God Almighty! Out of this grave and the dust of the earth, from these chambers of death and darkness shall arise the bodies of the buried. Rev. xxv. 22, 23. "I saw the dead, (said St. John) small and great, stand before God; and the sea gave up her dead, which were in it, and death and hell delivered up the dead which were in them, and they were judged every man according to his works. He that said to corruption, thou art my father, and to the worm thou art my sister and mother,

said also, I know that my redeemer liveth, and mine eyes shall behold him." O good God, how great is thy power! Joel iii. 11, 12. "Assemble yourselves and come all ye heathens to the valley of Jehosaphat; for there I will sit to judge the heathen."

Thus have you an account of the dead being raised; they are all brought together, and now we must part them asunder; the sheep shall be put on the right hand, and the goats on the left. And now you see the parties thus summoned, raised, gathered, and set a-part. Is not here a world of men to be judged in one day? All tongues, all nations, all people of the earth must appear in one day. We shall then see each son of Adam, and Adam shall then see each of his posterity. Consider this, high and low, rich and poor, one with another, God is no accepter of persons!

Hark! O beggar! tho' petitions are out of date, yet thou need'st not fear; for thou shalt have justice done thee. On this day all causes must be heard, & thou, tho' never so poor, despised in

the world, thou must, with the rest,
receive thy sentence. Hark ! O far-
mer ! now are thy lives and leases to-
gether finish'd. This day is the new
harvest of this judge, who gathers his
wheat, but burns up his chaff in fire
unquenchable. No bribes, pray-
ers, no tears can avail thy soul. But
as thou hast done, so art thou senten-
ced. Hark ! O landlord ! where is
the purchase to thee and thy heirs for
ever. This Day makes an end of all,
and happy were thy soul, if thou hadst
no better land than a barren rock to
cover and shelter chee from the presence
of the Judge. Hark ! O captain ;
vain now is the hope of man to be sa-
ved by the multitude of an host. Thou
hast command of the armies of earth
and hell, yet can't thou not resist the
power of heaven ! Hark ! the trumpet
sounds, and the alarm summons thee,
Thou must appear. All must appear,
the beggar, the farmer, the landlord,
the captain, the princes, and the great
potentates of the earth. Each of them
must receive his reward.

Use 2. This is the terror to the wicked, every man must appear. Oh that every man would but think of it. Would you know the sign of that man that should at this day be blessed? 'Tis he that thinks on this day, and prepares for it. Oh! then, I beseech thee to meditate every day, that you, and every man must one day appear before the Judge of quick and dead, and receive according to your works.

And now having brought the Prisoners to the trial, I must tell you how this trial must be for your works. Faith is justified, but by works we are judged: But mistake me not, They shall be judged according to their works, as being the best witness of their inward righteousness: but the better to acquaint you with this trial, we are to consider:

First. How each man's work must be manifested to him.

Secondly. How each man's works must be examined by God.

First. Of the manifestation of every man's works, Rev. viii 12. John saith,

He saw the dead, small and great,
 stand before God, and the book was
 opened, and another book was open-
 ed, which is the book of life, and the
 dead were judged out of those things
 which were written in the book, ac-
 cording to their works. Remember
 this, O forgetful sinner; thou may'st
 commit sin after sin, and multiply
 your sins, but be assured, God keeps
 a just account, and not one of thy sins,
 tho' never so secret, shall be forgot.
 There is a book of God's Memory,
 It is called a book of remembrance,
 Mal. iii. 16. "A book of remem-
 brance was written before God, for
 them that fear the lord, and think upon
 his name." This is that which mani-
 fests all secrets, this is that which re-
 veals all doings, whether good or evil.
 In these receipts are found at large
 Abel's sacrifices, Cain's murder, Ab-
 salom's rebellion, David's Devotion,
 the Jews cruelty, the prophet's Inno-
 cency. Nothing can be hid, when it's
 open'd, for all may run and read if
 God will bring every work unto judg-

ment, and every secret thing, be it
good, or be it evil, Eccles. xii. 24.
"Wail ye wicked, and tremble in
astonishment." Now your closet must
be disclosed, your private faults laid
open. Imprimis, adultery, envy,
blasphemy, swearing, drunkenness,
violence, murder, lying, sabbath-break-
ing, and every sin from the beginning
to the end, the total sum eternal death
and damnation. But here is another
book that shall give a more fearful ac-
count than the former, which is the
book of each man's conscience, and the
secretary of the soul of man. No man
can commit one sin, but his soul, that
is privy to the fact, will write it in
this book. In what a woeful case will
thy heart be then? In what a strange
terror and trembling must it then be,
when this must be open'd, and thy
sins revealed? Their book is now
perhaps shut up and sealed, but in
the day of Judgment it shall be opened,
and what will be the evidence as will
be brought in? There is a private
confession to be held in the breast of

every sinner. The memory is the record, the truth is the law, damnation the judgment, hell the prison, the devils the jailors, and conscience both witness and judge to pass sentence on thee. What hopes can he have at the general Assize, whose conscience condemns him before he appears. Consider this, O thou impenitent sinner.

Use 1. Consider, O sinner, what Books must one day be laid before thee. A time will come when every thought of thy heart, every word of thy Mouth, every moment of thy time, every sermon thou hast heard, every duty thou hast left undone; all shall be devils, and thou shalt then and there be horribly and everlastingily ashamed. Never go about thento commit sin, tho' never so secretly, tho' at midnight, and thy doors be all fast lock'd about thee, for at that great day it shall be brought to light.

Use 2. As you mean the good of your souls, amend your lives, call yourselves to an account, while it is called to-day, search and examine all

your thoughts, words, and deeds, and prostrate yourselves before God with broken and bleeding affections. "Pray that your Names may be written in the book of life. And if you do so, God is not unrighteous to forget your labour of love, and all your good works. For at that day the book shall be opened, and your works manifested, and as ye have done, so must be rewarded, for then shall he reward every man according to his work." But a little to recal ourselves.

The prisoners are tried, the verdict is brought in, the indictments are found, and the Judge now sits upon life and death, even ready with sparkling eyes to pronounce his sentence, may be for us, and we be saved, to our endless comfort; Oh! how hold up your heads, all the saints of the most high God, for this will be a blessed day to you, for you shall hear the sweet voice of Christ, saying, "Come ye blessed of my Father, inherit the kingdom prepared for you." I cannot express what joy this will be unto the

righteons, when they shall hear Christ
 say, Come ye blessed souls, who have
 been bathed in repenting tears. Hear
 is a sentence able to revive the dead,
 much more the afflicted you are: ye not
 sorrowing for your Sins? Leave it
 awhile, and meditate with me on this
 ensuing melody. Hear, yonder is a
 choir of Angels, sounding, unto the
 Judge, whilst he is pronouncing of thy
 Sentence. Now is the Day of thy cor-
 onation, now you'll be made perfectly
 happy for ever. "Come ye Faith Chrtst
 you that have suffered for me, now you
 shall have your reward; you shall have
 your Souls filled up to the brim with
 joy, such as is unspeakable and full of
 glory." But I must return to the left hand, and
 shew you another Crew, prepared for an-
 other Sentence. And Oh! What a ter-
 rible Sentence will that be, which will make
 thy ears glow and tingle? "His lips (saith
 the Prophet) are full of indignation, and
 his tongue like a consuming Fire," Isa. xx.
 27. What Fire is so hot as that fiery fur-
 nace? "Depart ye cursed into everlasting
 fire prepared for the Devil and his Angels."

First, they must depart. This seems nothing to the wicked now ; now they are contented to be gone ; they have much more delight in Sin, than in God's service. From me ; and if from me, then from all, that is, my mercy, my glory, and my salvation : But whither, O Lord, shall the cursed go, that depart from thee ? Into what heaven shall they arrive ? What master shall they serve ? It is thought a great punishment to be banished from our native soil, what then is it to be banished from Almighty God ! but, whither must they go ? Into everlasting fire. Oh ! what a bed is this ? No feathers but fire, no friends but furies, no ease but fetters : no light but smoak, no clocks to pass away the Time, but endless eternity ; fire intolerable ; a fire burning and never dying ! It shall not be quenched Night or Day ; the Smoak thereof shall go up for evermore, and all the wicked shall be crowded together like bricks in a fiery Furnace. For whom was this prepared ; for the Devil and his Angels ; These must be your companions ; The last Sentence is now pronouncing : What Go ! Who ? Ye cursed, into everlasting fire. O take heed that you live in God's fear, lest that leaving his service, he give you this reward, " Depart ye cursed." Use I. Consider what fearful trembling

will seize on their souls that have their sentence for eternal Flames. O, which way will they turn, or how will they escape the Almighty's wrath? to go either forwards or backwards, is impossible. Whose help will they crave? God is their judge, heaven is their Foe, the Saints deride them, and Angels hate them. Good Lord, what a world of miseries have seized upon these miserable souls! Their executioners are devils, the Dungeon is Hell, the earth stands open, and the cruel fiery furnace ready boiling to receive them into its mouth.

Oh! how will those poor Souls both squeal and tremble? every Part of their Bodies will bear a Part in this doleful ditty: Eyes weep, Hands be wrung, Breasts beat, Hearts ach, and Voices crying. Now, O man of the earth, what will all thy wealth avail thee? "One drop of water to cool thy tongue in the flames, is worth more than all the pleasures in the world," Luke xvi. 24. Thus have you heard the sentence of the just, and also of the wicked; and now is the judge arriving from his glorious throne, all the saints are guarding him along, and the sentenced Prisoners are delivered to the Jailors. Secrets of horror will be heard: What woes and lamentations will be uttered, when Devils and reprobates, and all the damned crew

of hell, shall be driven into hell; never to return again! Down they go, howling and shrieking, and gnashing their teeth. The world leaves them, the earth forsakes, hell entertains them; there they must both live and die, and yet neither live nor die; but dying live, and living die. O how miserable are those! If but the mere drowning of the old world, and swallowing up Korah, and burning up Sodom with brimstone, were attended with such terrors and hedious out-cres; how infinitely, to all possibility of conceit, or expression, or belief, will be the Confusion and trembling of that red fiery day! In a word, what wailing, roaring, yelling, filling of heaven, earth, and hell! Oh! miserable wretches, Matt. xvii. 13. "Take them away, and cast them into utter darkness; where shall be weeping and gnashing of teeth." A darkness indeed! They must be for ever debarred from the sight of heaven. No sun-shine ever penetrates within these walls; nothing is surely contained there but thick smoak and darkness. And such is the sure and certain portion of sinners, and the manifest reward of the wicked,

To wind up all in one word of comfort to the blessed saints of God. Look upwards, and you may manifestly see your happy company.

The Conclusion.

FTER the wicked are thus cast down into hell, Christ and all the blessed saints ascend up into the heavens, from the tribunal seat of the judgment. Christ shall arise, with all the glorious angels of heaven, and marching towards the heaven of heavens, singing with songs of triumph, Isa. lviii. 8. "The Voice of the Watchmen shall be heard. They shall lift up their voices, and shout together, for they shall see eye to eye, when the Lord will bring again Zion. Here is a fine victory indeed, the soldiers all arrayed in order both marching and triumphing. Christ leads the way; the cherubims attend, the seraphims burn in love. Angels, arch-angels principalities, powers, patriarchs, powers, priests, evangelists, & martyrs, all of them attending the judge & king of glory; singing with such melody, as never any ear hath heard; shining with such majesty as never eye hath seen; and rejoicing without measure, with such joy, as never heart hath conceived. O blessed train! each one will bear a palm of victory in his hand; each one will wear a crown of glory on his head. The church militant is now triumphant, With a final overthrow, they have conquer-

ed Devils, and now they must enjoy God, and life, and heaven ; and thus they march along, heaven opens unto them. O infinite joys ! Tell me, O soul, what a happy and glorious hour will this be, when thou shalt enter into the gates of heaven ? Then the blessed Trinity shall gladly entertain thee, and, with a “ Well done, good and faithful servant, enter into thy Master’s joy.” Now, all these angels and saints shall rejoice at thy arrival at the port of heaven. Here is the end of the godly, the fruits of which end, is the reward itself : What can I say, but live in God’s fear, and the Lord reward you ; nay, and he will so, if you live so. “ For then he shall reward every man according to his works.”

F I N I S.



od,
rch
fi-
py
ou
en
ain
nd
r's
nts
of
ly,
it-
d's
nd
he
his